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THE LUTHERAN Witness

Official Organ of The Lutheran Church — Missouri Synod

OUIS, MISSOURI *June 15, 1948* VOLUME LXVII - No. 12

First Lutheran Church, Ponca City, Okla.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

A complete copy of the Book of Isaiah, believed to date from the first century B. C., has been discovered in Palestine. The announcement was made by Prof. Millar Burrows of Yale University, at present Director of the American School of Oriental Research at Jerusalem. If the date proves correct, the manuscript, consisting of a well-preserved roll of parchment, is one thousand years older than the oldest dated Hebrew manuscript of the Old Testament known at present.

The Southern California District Lutheran Women's Missionary League at its second convention established a scholarship in the amount of $250 per year for a deaconess in order to encourage Southern California girls to train for deaconess work in the District. At the convention it was also reported that a total of $9,363.49 was collected in mite boxes during the past two years, of which amount $6,000 was expended for a desert chapel at Indio, Calif.

The Ministerium of Pennsylvania, the oldest Lutheran church body in America, observed the two hundredth anniversary of its existence by a special celebration in Philadelphia, Pa., during the week of May 23 to 30. The Ministerium of Pennsylvania, now part of the United Lutheran Church in America, was organized in 1748 under the leadership of the Rev. Henry Melchior Muehlenberg. At the present time the church body consists of 605 congregations with 344,840 members.

A shipment of two hundred tons of coconut oil bought in Hongkong by our Emergency Planning Council has arrived in Germany, where it will be manufactured into various kinds of fats and oils to help our suffering fellow men in underfed Europe. This is the latest contribution of the members of the Missouri Synod who in the past two years have poured millions of dollars into relief funds all over the world. A by-product of the inedible parts of this coconut oil will produce one hundred fifty thousand bars of soap for a soapless land.

The Gideons, long favorably known through their work of placing thousands of Bibles in hotel rooms throughout our country, recently distributed 25,000 Bibles to hotels in the Miami Beach, Fla., area. The total weight of the volumes was twenty-three tons.

Pastor Hans Reuter, who has charge of the Missions by Mail program of our Southern District, reported that from September 12 to March 13 forty-six adults and twenty-eight children were enrolled. Out of this total of seventy-four, forty-three were Lutherans; twenty-seven were Methodists, Baptists, Campbellites, or Congregationalists. The religious affiliation of four could not be determined.

Mr. and Mrs. Herman G. Kaufman, members of Messiah Lutheran Church, Downey, Calif., the Rev. J. A. Hohengarten, pastor, observed their sixty-sixth wedding anniversary on March 30. The

congregation honored the couple in a special service, followed by a social gathering at the parish hall. Mr. and Mrs. Kaufman were formerly members of St. John's Church, Kendallville, Ind., of which Synod's Secretary, Dr. M. F. Kretzmann, is the pastor.

The Virginia Diocesan Library of the Episcopal Church has received an original copy of the original edition of the great Bible of 1539, the gift of Viscountess Astor. The Library has also two other early English Bibles: the Geneva Bible of 1560 and the Bishops' Bible, published in 1568.

Mount Olive Congregation, Milwaukee, Wis., is sponsoring a series of daily morning meditations over Station WEMP, 7:25 to 7:30 A. M., Monday through Saturday. Mount Olive's pastor, the Rev. H. G. Brueggemann, is the speaker. The request for this type of morning devotions came from the radio station. The congregation is also broadcasting its regular Sunday morning service, 10:30 to 11:30 A. M., over Station WEMP since September, 1946.

WHAT ARE YOUR TEN FAVORITE HYMNS?

Just a reminder. If you hav not sent in your ten favorite hym titles as requested in the la *Lutheran Witness* (pages 173 an 183), will you kindly do so witho delay? W. G. P.

Chaplain (Major General) Luthe Miller, Chief of Chaplains, Departme the Army, has presented a War A Administration Certificate of Comme tion to Chaplain (Colonel) Martin C. Chaplain Poch has served on the C Disposal Board from its inception a now in the Personnel Division of Office, Chief of Chaplains.

Our frontispiece features First theran Church, Ponca City, Okla., a city of 25,000, with an average family come of about $3,000. The hands church occupies a prominent positio a hill. The one-half square block surrounding the church and owned b congregation is kept in lawn and sh bery, making for a very pleasing app ance. The congregation is very mi minded and has gained a large numb souls for Christ through its efforts. Rev. Paul G. Barth is pastor of Lutheran Church.

Chaplain (Capt.) Fred C. Nierm traveled over 100 miles at the reque five Lutheran soldiers of the Kimpo Force Base, Korea, to hold special munion services. The picture shows, row, l. to r.: Cpl. Wilbert Walthers, Ta Tex.; Cpl. Wilbur C. Cain, Olympia, W Pfc. Delbert Geiken, Boone, Iowa; row: 2d. Lt. Robert Messick, West Wis.; Chaplain Niermann, and S/Sgt. drew Roycik, Yonkers, N. Y. G. V.

Communion Service in Korea

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

Heart Shall Not Fear"

has been suggested that the Propers for next Sunday, ally the Collect, were selected at the time when the oman Empire was dying. A civilization was coming end. A new civilization was a-borning. The Church esult was passing through a time of world crisis. If so, these Propers should have pertinent implications for r our times are also critical. The Epistle speaks of sufferings of this present time." The Gospel warns st adding to the misery already in this world by judg- nd condemning others and by showing a hypercritical toward a Christian brother. The Collect prays for peace, so that "the Church's opportunities of service be enhanced." The Introit adds a basic element by ing the fact that amid all the turmoil in the world the ch is without fear. It looks trustingly to God and says the Psalmist: "Therefore will not we fear, though the be removed, and though the mountains be carried into idst of the sea; though the waters thereof roar and oubled, though the mountains shake with the swelling of." The Introit, therefore, is very timely:

Lord is my Light and my Salvation; whom shall I fear?: ord is the Strength of my life; of whom shall I be afraid? the wicked, even mine enemies and my foes, came upon hey stumbled and fell.
h an host should encamp against me: my heart shall ar."

W. G. P.

raise of Womanhood

he Biblical record of beautiful, gentle, courageous, oyal womanhood contained in the Old and New Testa- is not surpassed, is not even approached anywhere n the world's literature. Their character shines upon ages of Holy Writ with an unfading splendor, as an ple and pattern to be imitated by the women of all s and every age of human history.

is not so well known that the finest description of ine character is found in the First Letter of Peter. it up in the third chapter, verses 1-6. The Author- Version does well by the original Greek, but many ators have since endeavored to bring out in more rn language the beauty of the original. This is the James Moffatt translated St. Peter's Greek in his *New lation of the New Testament:*

In the same way, you wives must be submissive to husbands, so that even those who will not believe the may be won over without a word by the behavior eir wives, when they see how chaste and reverent re. You are not to adorn yourselves on the outside braids of hair and ornaments of gold and changes ss, but inside, in the heart, with the immortal beauty of a gentle and modest spirit, which in the sight of God is of rare value. It was in this way long ago that the holy women who hoped in God adorned themselves. They were submissive to their husbands. Thus Sara obeyed Abraham by calling him 'lord.' And you are daughters of Sara if you do what is right and yield to no panic."

The following translation is taken from *Letters to Young Churches,* by J. B. Phillips, as reprinted in a recent number of the *Presbyterian:*

"In the same spirit you married women should adapt yourselves to your husbands, so that even if they do not obey the Word of God, they may be won to God without any word being spoken, simply by seeing the pure and reverent behaviour of you, their wives. Your beauty should not be dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality — the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God. This was the secret of the beauty of the holy women of ancient times who trusted in God and were submissive to their husbands. Sara, you will remember, obeyed Abraham and called him her *lord.* And you have become, as it were, her true descendants today as long as you too live good lives and do not give way to hysterical fears."

It is only against the background of women's degradation, as observed every day by the first readers of Saint Peter's Letters, that one can appreciate the transforming power of these beautiful lines of the Apostle. G.

The Church and Happy Married Life

While contentions and misunderstandings between husband and wife also occur among church members, after all, serious difficulties or even divorces are rare among those couples who go to church together and practice family devotions together. When among these some difference threatens to become disastrous, they have the service of a pastor, who through the Word of God and prayer may aid them to regain peace and harmony.

Is that a small profit of godliness? 1 Tim. 4:8.

Again, churchgoing and home devotions bear fruit in the respect and obedience of children. There is scarcely any waste greater and more shameful than the corruption and waste of children and youth. What blessing more precious than to have children who respect and honor their parents! We are all tired of hearing of the crimes of teenagers and of juvenile delinquency. Records show that these disgraceful occurrences happen especially among people who are strangers to the Bible and to God's house. Thousands of years ago God has told us how to bring up children in order that we may reap a glad harvest after our labors of sacrifice and sowing. Here is His direction: "Train up a

child in the way he should go, and when he is old, he will not depart from it," Prov. 22:6. Again: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. 6:4. S.

They Also Should Plan

Sometime ago we wrote: "Summer is an excellent time for the worker in the Church to plan his work." Lest someone understand this to refer to pastors and congregations only, we hasten to state that such planning is just as necessary for all officials of the Church, whatever their duties may be, including professors, editors, superintendents, writers, in short, all workers in the Church.

A survey of conditions in Synod will show for one thing that there are many struggling missions and missionaries carrying on their arduous work in storerooms, basements, theaters, shacks, and other inadequate and dilapidated buildings, forced to pass up fine opportunities for growth and expansion.

Why?

Because there is no money in the Church Extension Fund. We could quote exact figures, but these are continually changing. One thing is certain, the Church Extension Fund, the purpose of which is to aid small missions to acquire strategically and advantageously situated property, including adequate buildings — that fund is worthy of all the support we can give it. Remember, it is a rotating fund. The missions and congregations who receive loans from this fund are constantly paying back, so that the moneys may be loaned to other missions, in turn aiding them in their uphill road. It ought to be one part of our planning to increase this Church Extension Fund. Every dollar placed in this fund is continually working to glorify the Savior, to bring in the lost sheep, and to encourage those who are toiling to the utmost of their powers in the building of the Church of Jesus Christ. These struggling laborers in the Lord's vineyard should not be left without adequate support. Let's do something about it! S.

No Dunning

In these days of high prices and difficulties in meeting budgets, the following item, culled from an old issue of this paper, presents an interesting angle on giving that bears consideration:

Some years ago a young businessman who was also a good Christian happened to be in a little town in the mountain regions of Pennsylvania. He attended services in a small Lutheran mission, which was struggling along as best it might, and soon became very much interested in its welfare. A little later the treasurership was placed in his hands. Wishing to put the church upon as businesslike a basis as possible, he proposed to the people that though they could not pay all their pastor's salary, they should contribute systematically to the other expenses and try to enlarge their gifts year by year, until the church would be self-supporting. The congregation seemed rather apathetic, but at last a meeting was held at which each one pledged a certain fixed sum to be paid some time within the year.

The treasurer himself promised a generous gift and commenced at once to pay it in by small installments. But the other subscribers delayed unaccountably. Finally, one day, when the young man was in the principal store of the place, the proprietor, who had pledged a very small sum, though he was one of the richest men in the town, said to him:

'When are you coming after my subscription? been expecting you to dun me for it for the last month. know I promised you something at the church meeti

"No, I did not know it," said the young treasurer.

"Why, I did. I promised you —" naming the amo

The young man shook his head. "You never prom me a cent," he said. "You promised that sum to the L It is between you and Him. I am the treasurer of church here, and when you get ready to fulfill your pro to Him, you can bring it to me as His steward, to be in His work. But I, personally, have nothing to do dunning you for it, as you seem to expect me to do. I never ask you for a cent of it — that's not my busine

The man fairly gasped. "See here, young fellow, said, "our last treasurer went around and begged for money, right and left, all the time."

"Did he get it?" asked the young man.

The storekeeper slapped his knee. "Well, no, not easily — that's a fact," he said with a laugh.

Before six months were over, the man had given ne double his original subscription and had told the stor his conversation with the treasurer to every custome had, with the result that the rest of the subscribers w influenced to pay up promptly, too. The church raised m money that year than it had ever done before and unc sciously took a great step toward becoming self-support and a noble stride in its spiritual life, by learning to to God rather than to men. W. G. P.

"Next Time"

In the Italian election the Christian Democratic Pa that is, the party which the Pope favored, won the victo defeating the Communists. However, according to the *theran Companion*, a certain Vatican official declared: "N time the victory may be for the Communists." Every who has followed proceedings and developments knows Catholic hierarchies strained every nerve and emplo every available weapon to bring about this victory Communism. We agree with the editor of the period which we have quoted, when he writes:

> European history through the centuries, from the time of Inquisition down to the days of Mussolini and Franco, is a s story of papal intrigue and political-ecclesiastical machina The same is true of Latin-America.

There are many Catholics who hope and pray that medieval methods of their Church may change and b about better social and economic conditions in those co tries where Romanism has the upper hand. So far we truthfully state that wherever the Government of the Uni States is in control, liberty of conscience and religion been granted to the people. When we behold what ble ings God has bestowed upon us through this Governm every one of us should do his utmost to help to prese what God has given us. Here this passage, if rightly und stood, is applicable: "Work out your own salvation w fear and trembling." S.

Henry M. Stanley on the Bible

In his *Autobiography* the famous Henry M. Stanley, w "found" David Livingstone in darkest Africa, pays a tribute to the Bible and shows what it meant to him that dangerous journey through the wilderness:

"I had taken with me my Bible, and the American co had given me, to pack up bottles of medicine with, a g many *New York Heralds* and other American newspap

e connection! But yet strangest of all was the change ht in me by the reading of the Bible and these news- in melancholy Africa. My sicknesses were frequent, uring my first attacks of African fever I took up the to while away the tedious, feverish hours in bed. . . . Job and then the Psalms; and when I recovered and nce more in marching state, I occupied my mind in in glancing at the newspaper intelligence. . . . It ap- l to me that the reading of anything in the newspapers, that for which they were intended, namely, news, waste of time and deteriorative of native force and and personality. The Bible, however, with its noble mple language, I continued to read with a higher and understanding than I had ever before conceived. Its ful verses had a different meaning, a more penetrative ice, in the silence of the wilds. . . . As seen in my ess, there was this difference between the Bible and wspapers: The one reminded me that, apart from y life was but a bubble of air, and it bade me remem- y Creator; the other fostered arrogance and worldli- . . I flung myself on my knees and poured out my tterly in secret prayer to Him from whom I had been estranged, to Him who had led me here mysteriously frica, there to reveal Himself and His will."

W. G. P.

to the Old Ways

he following clipping, taken from our files, is unidenti- to author or origin, but what it says is worth handing our readers:

"he early Church prayed in the upper room; the eth century Church cooks in the supper-room. Oh, ld like to see the cooking squad put out and the praying band put in! Let us have less gravy and more grace, less pie and more piety, less soup and more salvation, less ham and sham and more love and life. Let us have less leaven and more heaven, less use for the cook and more use for the old Book. Let us put out the fire in the kitchen and build it on the altar. Beans and brown bread are not necessary for those who are 'alive from the dead.' Let us get up fewer dinners and go after more sinners. Let us have a church full of waiters, but waiters on God; a church full of servers, but such as are serving God and waiting for His Son from heaven."

W. G. P.

Self-Contradiction of Christian Science

In the *Christian Science Journal* of October, 1946, page 495, we read, on the same page, in the same column, the following two statements: (1) "In agreement with most presentations of orthodox Christianity, Christian Science teaches that God is infinite, omnipotent, omnipresent, and omniscient Spirit." (2) About fifteen lines below this we find the following: "It is also obvious that Spirit cannot create its opposite, matter, or make laws of any kind to govern matter." We ought not be surprised to find such contradictory statements in Christian Science literature. Its teaching abounds in nonsense of this nature, and yet there are many who believe they have found the highest wisdom in Mrs. Mary Baker Eddy's teaching, and not a few of those who are deceived by it consider themselves people of superior wisdom. All this should serve us as a warning. We still must faithfully heed the voice of the Good Shepherd, who tells us: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7:15.

S.

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ason and Faith

By MARTIN S. SOMMER

th reason and faith are gifts of Reason is a natural gift, faith is ernatural gift of God's grace. are still millions who imagine ith and reason do not mix, that e is contrary to the other. That rue. Faith and reason both have l and may exist in the same per- t the same time. There was He was a very reasonable and learned man. "And Moses was d in all the wisdom of the Egyp- nd was mighty in words and in ' Acts 7:22. After more than ears his writings are respected udied. He was a man of great l powers, good sense, and extra- ry physical health. He lived be- hundred years and still retained tural powers. "And Moses was dred and twenty years old when d; his eye was not dim nor his l force abated," Deut. 34:7. And read of him: "By faith Moses, e was come to years, refused to ed the son of Pharaoh's daugh- " Heb. 11:24.

re was David. Very few men eceived from God the natural brilliant gifts with which David was endowed. He enjoyed excellent health and a strong body, he was able to endure severe hardships, he had a brilliant mind and an impressive personality. Few men have enjoyed such devotion of friends as David enjoyed. No man has ever produced more excellent religious poetry than David. More than that, he was a ruler of great wisdom, extraordinary courage, and magnificent natural talent. I could mention other natural gifts of David as described in the First and Second Books of Samuel.

It is generally admitted that Solomon was the wisest of the ancients — "the wisdom of Solomon" is proverbial.

And yet all these, Moses, David, and Solomon, were men of great faith; there was within them no conflict between faith and reason. It is untrue to say that all their gifts were gifts of supernatural grace. Many of their gifts were natural gifts of God. But over and above these natural gifts there was that gift of faith which God had bestowed upon them.

The Apostle Paul was a man of sound reason and considerable learning. Many of the early fathers, e. g., Tertullian, Cyprian, and especially Augustine, were men of recognized natural ability. And what shall we say of Luther? He was the father not only of the vernacular of his own country, but he may justly be called the father of all modern literature. All the notable *modern* literature that existed before Luther, for instance, the writings of Dante, of Chaucer, and a number of others, if catalogued, will scarcely fill a half a page, but who can count the volumes which are required to catalogue the literature of Reformation lands which followed Luther's day? And yet this man Luther was a man of great faith. In fact, since the days of the Apostles there has never been a more able defender of faith than Luther.

We could go on for hours telling of heroes of faith who also enjoyed brilliant natural mental powers. There is no incompatibility between reason and faith as long as each deals with that for which God has intended it. Our natural reason is to deal with those matters which God offers to it. Faith deals with matters of which reason knows nothing. Faith deals with mat-

ters which no eye hath seen, no ear hath heard, neither have entered into the heart of man, 1 Cor. 2:9. God has revealed these things in His Word. Faith deals with these revealed truths.

By giving me faith God has not withdrawn from me my reason. Remember, while it is true that they are blessed who have not seen and yet have believed, yet it is not necessary that we lose our eyesight in order to have faith. Even so, it is not necessary to surrender the power of our reason in order that we may retain our faith. On the contrary, God requires those to whom He has given faith that they use their good sense and reason. When God tells us: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things," God expects us to use our good judgment and our good sense and our powers of observation. The mistake which many make is to abuse the reason which God has given them by endeavoring to pit their reason against God's wisdom.

The Bible itself repeatedly calls upon us to recognize natural truth. It tells us that a good solid building is not to be built upon sand; it tells us that a blind man is not to lead a blind man; it tells us that wicked thoughts, covetousness, adultery, and hatred arise in the human heart; it tells us of the evil consequences of drunkenness. Men of common sense even among the heathen agree with the Bible that he who says there is no God is a fool. Faith and reason do not conflict. Each is a precious gift of God, to be used in its sphere.

Reason is a natural gift, but if it is not sanctified by faith, it will be abused, as other natural gifts are abused. Just as those who put too much confidence in money or in their natural health, so also those who place too much confidence in their reason are deceived and will come to harm. Let us therefore thank God for our powers of reason. Let us develop them, but above all things let us make sure that we have also the supernatural gift of God's grace, faith in His precious Word, which sanctifies, strengthens, and leads us to use our natural powers in the service of Him who gave them.

The Separation of Church and State

I

The Issue Revived

The issue has been revived by the Supreme Court decision which defined as a mixing of Church and State the teaching of religion by the so-called "released-time" plan on public school property. Strangely enough, groups that are otherwise far apart in their religious views have acclaimed the decision with extreme satisfaction. On the one hand, there are the religious radicals of an atheist or near-atheist type who loved to see religion banished from the educational system of America. To them religion is a superstition and the Bible a book of fables. Associated with them are some leading Jews, who do not make a secret of their hatred of Christ. Singularly enough, there is rejoicing also among certain extremely conservative people, Lutherans who have not a thing in common with religious radicalism, but who have always insisted that Christianity agrees with American law in demanding "absolute separation of Church and State." The Roman Church has always agitated against Bible reading in the public schools but cannot rejoice over this opinion because, after all, it defends the proposition that religion should be taught in every public school — the Roman Catholic religion. Now, this decision regarding the Illinois case looks like an absolute bar to the success of Roman aggression in America and not in the educational field only.

In our last issue we have stressed editorially a number of viewpoints that rise to prominence through the decision of March 8, and the point was urged that no matter what may develop out of this decision, it constitutes a challenge to the Protestant churches that they bestir themselves and establish parochial schools from coast to coast. However, the implications of the decision regarding released time and the appraisal of just where we stand in this country on the separation of Church and State, also the attitude which we are to take as Christians, at this time demand restatement. And, first of all, there must be clarity on one point, to wit, that the Scriptural doctrine regarding Church and State is one thing and the American doctrine concerning the separation of Church and State is another.

II

The Keys and the Sword

There is no lack of clear S tural expression regarding the r and functions of the Church and r and functions of the State. Thes distinct both as to purpose and m The function of the Church is cated by the symbol of the keys; of the State by the sword. The e work of the Church is based upo doctrination; that of the State force.

The great commission of Church is to preach the Gosp salvation, the pardon offered to s mankind through the atoning of Jesus Christ. The Church al the bearer of divine judgment the sinner who persists in his u pentant state. The power of the is stated explicitly in Matt. 1 18:18; John 20:23. The power o sword is described just as clearly 13:1-7; 1 Pet. 2:13-14. Its duty establish civil righteousness on e and to punish evildoers.

III

The Two Powers Distinguish

The New Testament sharply tinguishes between the two po Our Lord said on one occasion: " der unto Caesar the things which Caesar's, and unto God the things are God's." Read in its connec Matthew 22, it is clear that J meant to say that we owe the gov ment service and obedience, for thing, obedience to its demands taxes; and to God we owe somet else. What that is the Lord does say here; but even a Pharisee w know that what we owe to God is dience to His commands. The im tant thing is that here the two po are distinguished as to the dem which they may make upon us the duties which we owe to on the other.

Again, when Jesus said to P "Put up again thy sword into his p for all they that take the sword perish with the sword," Matt. 2 He forbade His disciples to use lence, because His kingdom does like the kingdoms of the world, upon force. The same doctrin taught John 18:36, when Jesus, st ing before Pilate, announced: kingdom is not of this world. I kingdom were of this world, would My servants fight that I sh not be delivered to the Jews; now is My kingdom not from he

did Jesus distinguish between hurch and the secular State.

this distinction is based the ple of the separation of Church tate as we find it formulated in utheran Confessions. The Augs- Confession in Article 16 teaches uman government is a divine tion and that Christians may m the duties assigned to officers State. Article 28 says that the h deals with eternal things, the ousness of the believer, the 's work, eternal life, and for this se preaches the Gospel and ad- ers the Sacraments. On the hand, civil government is con- d not with the soul, but with s and physical things, and its se is to preserve justice and on earth. Then follows the fa- passage directed against the ces of the Roman Church: "Let break into the office of another; not transfer the kingdoms of this ; let it not abrogate the laws il rulers; let it not abolish law- edience; let it not interfere with nents concerning civil ordinances ntracts; let it not prescribe laws il rulers concerning the form of ommonwealth."

accordance with this principle ach that mixing of Church and takes place when the Church es in political activity, when it to regulate the affairs of the to make them conform to the doctrines of the Church; also when it would employ the police power of the State, its courts of law and executive officers, to enforce the regulations which the Church has made for the conduct of its work.

And the State becomes guilty of the same offense when it undertakes to prescribe to the Church how the Church is to conduct its spiritual affairs, how it shall preach, how testify, how worship, how employ its agencies for the indoctrination of its youth, or any other spiritual work.

Observe how clear and simple these teachings are. When you have answered, in agreement with New Testament teaching, the questions: "Why is the Church on earth? Why has God instituted government?" you have said everything that we as Christians are held to confess as regards the distinction between Church and State, religion and government. There is only one danger — that we extend this principle beyond what both Scriptures and the Confessions say, that we condemn as "mixing Church and State" all contacts, every relation between the Church and civil government, all co-operation between the two, by assuming an *absolute* separation of Church and State — which is taught neither in the New Testament, nor in the Lutheran Confessions, nor, we must add, in the fundamental law of the United States. G.

(To be continued)

ıick to Hear, James 1:19-21

hapel Address

By MARTIN FRANZMANN, St. Louis

ıe miracle of Pentecost is irrecover- it happened once and is as uniquely ical as the Fall of Man or the In- ion of our Lord. Yet, like the In- ion, it is with us still; it happened ly once but once and for all. And ask where Pentecost is to be found — where that Spirit and the new fire ıe answer is: In the Word. It is, ore, of critical importance how we that Word; whether we confront it "What shall we do?" or dismiss it "These men are full of new wine." less things have changed very much I was a young man studying theol- he average young theolog still passes gh two stages in the course of his ration for the ministry. First, the student sees that some of the tin whom he has worshiped from afar feet of clay; that they can be petty ery unspiritual. He hears creakings umblings in the operation of eccle- al machinery that betoken that the sweet charity is not reaching every and cog of its complex make-up. a bleat of dismay he discovers that hurch is not perfect, and he begins to wonder whether the Church is good enough for *him*. He becomes exceeding swift to speak and swift to wrath, and in session after session he sits him down with kindred souls and with considerable critical acumen and a vast lack of charity he proceeds to take the Church apart. The Church is out of joint, they find; and they deem it no very cursed spite that they were born to set it right.

The second stage comes later, and the young theologian's second knowledge hits him harder. More slowly, and less vocally, he begins to discover that all is not well with himself. He begins to suspect that he is not good enough for the Church. That is a wholesome stage; we become more ready to hear than to speak. Our wrath has somehow spent itself. To this stage St. James can bring us; at this stage St. James can help us.

"Let every man be swift to hear." We shall all of us be called upon to speak soon enough and often enough. We shall all of us have to face the dreadful necessity of speaking when we would rather not — when we are blank and dead and tired; when the parched brain will yield no verdure; when unless we have been swift to hear before, our hungry sheep look up and are not fed. We shall be called upon for wrath, too, wrath of the right kind, soon enough. But now is the time to hear. And for every man and always hearing comes first. The Church is God's growth — "Of His own will begat He us with the Word of truth." However we may plant and water, He giveth the increase. The first and decisive thing is that we let *Him* work — on us. "Let every man [and that includes preachers and teachers] be swift to hear."

We must first hear God. Now, this is a simple, unexciting, and singularly undramatic business: not half so exciting as starting a really bang-up Movement, with a capital *M*. Not half so exciting as running around, forming committees, and making hectic motions; nor has it the immediate grab-my-hand-and-call-me-comrade sense of shallow gregariousness that we all love so well (though in its own way, its divine way, and in its own time, it will found and foster the only comradeship worthy of the name). It means sitting down, on a chair, at a table, with books, principally with the Book. It means going to classes and all that — it means hearing, hearing, hearing, and hearing again.

But the truth remains: Only God at work can work the righteousness of God. Our angry impetuosity cannot do it; it can only impede and mar. Our filthiness — that is a strong word, but it fits exactly our dirty self-insistence and self-seeking and self-delight — can only hide the glory of His grace, can only becloud the Giver, God, with whom is no variableness neither shadow of turning. So, strip it off; let not our slogan be: "I am the man, and wisdom shall die with me!" but: "Thou, my Lord and my God, art He!" Face Him; be swift to hear; in meekness receive the engrafted Word, which is able to save your souls.

"Be swift to hear." God has given you Mercurial sandals to bring you within earshot of His word, to the very feet of the speaking God, within that hallowed circle where burn the radiant tongues of the continuing Pentecost. You have been taught to read: you have not wrestled with Shakespeare and Milton, with Goethe and Schiller, with Cicero and Sophocles, to no purpose. You have been taught history; the world of the Apostles and Prophets is familiar land to you. You have known Scriptures since your childhood; you have been led by that best of theological guides, the Small Catechism. God has showered you with helps — what swiftness to hear is given you in concordances, to mention only one of the many! God has given you Greek; has given and is giving you Hebrew. You can, you must, become one great ear, all ear for God.

It is not a matter of "having taste and talent for exegesis." When you were born, no one asked you whether you had a taste for air or talent for breathing. You breathed, with the nose and the lungs that God gave you, to live. Nor is this a plea in the name of the Exegetical Department: all your courses here are simply readings from the one Word, with varied emphasis and with different application.

"Receive with meekness the engrafted Word." "The *engrafted* Word" — it is im-

planted and rooted in us; it enters into heart and will and understanding; it would be the heartbeat of our hearts, the motion and impulse of our will, the dominant norm of our thoughts. Let not the rank growth of *our* speaking, *our* wrath, *our* filthiness and naughtiness, choke it out. But receive it: attend upon it, accept it, let it work as what it is. Quench not, grieve not, the Spirit, who is in it. For this Word is able to save, to *save your souls*. That is what St. James says of God in Chapter Four: He is "able to save." God is present in this Word. So receive it with meekness. Let us look upon God and, when we have seen Him, say with Job: "I abhor myself and repent in dust and ashes."

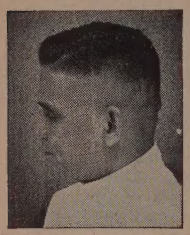
So shall God grow great before our eyes, even as we ourselves grow small. Then, when we have grown small, then God can use us. So shall we one day speak, and do, mightily for Him. But first, always first: "Be swift to hear." "Receive with meekness the engrafted Word."

Philippine Pictures Tell a Story

By O. H. SCHMIDT

There is a saying that one picture says more than a thousand words. Now, here are pictures from the Philippine Islands that tell a graphic story.

Bethel Chapel was dedicated the Sunday after Christmas a little over a year ago. Starting from scratch, attendances were built up in the Sunday school and for the church services and instruction classes. A daily vacation Bible school last May was a splendid mission enterprise. Attendance in the Sunday school and services trebled, and it was possible to start a regular Christian day school. Look at those bright, orderly youngsters on the next page, and rejoice!



The Reverend Guillermo Dionisio

Instruction classes in due time led to confirmation exercises. Here is the third class confirmed after very thorough instruction. Among the members of this class were the Rev. and Mrs. Dionisio. The Rev. Dionisio was a pastor for thirty years in some other Protestant Church; then for practically two years he received almost daily and very thorough instruction in the teachings of the Lutheran Church. He severed his connection with his former Church and was received into communicant membership of the Lutheran Church. He is now engaged in further studies in preparation for a colloquy. He is assisting Pastor Prange by conducting services in the Tagalog dialect, which is the national language of the Philippines. He should prove to be a very valuable instrument for the building of that indigenous church.

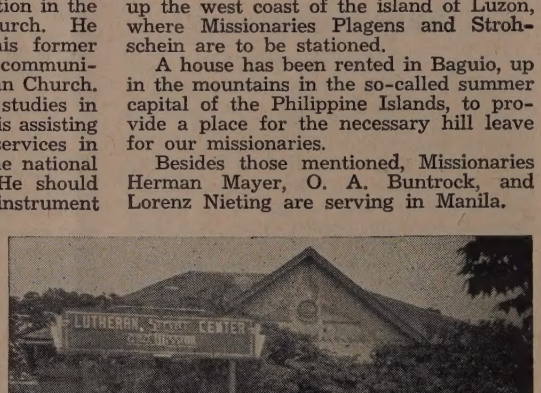
As another step, look at this Center. A very well-located plot of ground was purchased in Santa Mesa Heights, situated about like Concordia Seminary in relation to the city of St. Louis, with the framework of what was to be a large residence for the owner of that whole subdivision of Manila. Because of the war this building could not be completed at that time. After we purchased this plot of ground and the framework, the building was completed according to our plans. It now provides a good-sized chapel, several fine classrooms, study rooms, utility rooms, and apartments for three families of missionaries. The Rev. Rudolph Prange and the Rev. A. A. Carino and their families are already living here, with another family soon to join them there. It is expected that a parochial school and high school will be conducted here, with the start of a seminary for the training of national pastors. A large corner lot is still open for future developments.

The Center on General Luna Street, pictured here, is to be discontinued after Nov. 1, when our lease expires. However, it is planned to secure some other place in that part of Manila for the continuation of services and instruction classes in that section of the city.

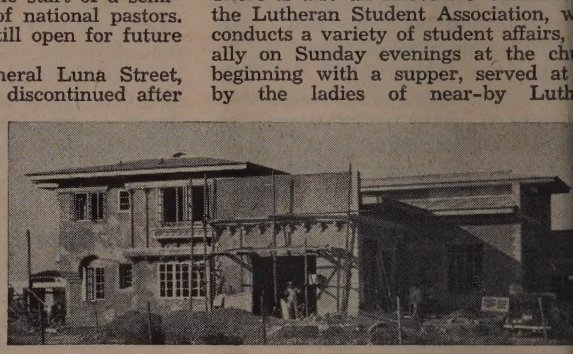
It should also be mentioned that church work has been initiated in Binalonan, some forty-five miles north of Manila, by Missionaries Aradanas and Becker, while a similar project is about to get under way at Candon, farther up the west coast of the island of Luzon, where Missionaries Plagens and Strohschein are to be stationed.

A house has been rented in Baguio, up in the mountains in the so-called summer capital of the Philippine Islands, to provide a place for the necessary hill leave for our missionaries.

Besides those mentioned, Missionaries Herman Mayer, O. A. Buntrock, and Lorenz Nieting are serving in Manila.



Lutheran Service Center and Mission, Manila
The Rev. Herm. Mayer, in white, at left



The Santa Mesa Heights Headquarters Building Nearing Completion, Manila

Outpost for Lutheran Student Work

The Lutherans of northwestern have found a way to co-operate in a mon cause without compromise in sy ical loyalty or in differences in fait practice. This is centered about Bo Green State University, which has Lutheran students in its total enroll of about 4,500.

In this little city of some 8,000 po tion is located St. Mark's Lutheran Ch a small United Lutheran Church gregation, of which the Rev. Joh Gardner, D. D., is acting pastor. church is the center for Lutheran a ities at the university. Pastor Pasc representing the Missouri Synod.

Under the plan of the National theran Council the work is under supervision of a Directing Committe seven persons, two from the Ame Lutheran Church, two from the U Lutheran Church, two from the local gregation, besides the pastor *ex o* There is also an Executive Committe the Lutheran Student Association, w conducts a variety of student affairs, ally on Sunday evenings at the ch beginning with a supper, served at by the ladies of near-by Luth churches and often followed by di sions led by laymen and Lutheran pa

Ministerial speakers are from synodical bodies — American Luth Church, United Lutheran Church, an Missouri Synod, all of whom (without expression of indifferentism) have sou a uniformly stalwart Lutheran note.

The four officers nominated for and 49 in the Lutheran Student Ass tion are from at least three diff synodical bodies, although this was taken into account and probably is known.

Bowling Green, Ohio JNO. B. GA

Those Three Taps During the Lord's Prayer

Why do they tap the church three times during the praying of Lord's Prayer in many of our chur

Originally this custom was insti in Europe so that shut-ins would the comfort and privilege of praying Lord's Prayer along with fellow Chris attending church. Those who were vented from attending services be of illness or other reasons could still their heads or kneel down and spea meditate upon the words of the L Prayer at the same time as those

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ne placing, or
spacing, of the
differs as a rule
according to the
n's ideas. Prob-
seldom has any
n been told at
which moment
to tap the bell
g the praying
e Lord's Prayer. For that reason
first tap usually falls some time
g the speaking of the Introduc-
and the second somewhere in
Fourth Petition, which is: "Give us
day our daily bread," this being the
al petition. Then the last tap falls
where during the praying of the
usion, or the Doxology. Others try
ace their taps as nearly as possible
at the first one falls on the words
Father," and the second one falls
e word "forgive" in the Fifth Petition.
is not the exact center of the Lord's
er, but forgiveness of sins for Jesus'
certainly is the central doctrine of
Bible. Then the last tap is placed
"Amen" is spoken.
me believers consider that the three
signify that the "Our Father" to
n we pray is the loving *triune* God.
me of our churches have no bells,
n other communities city ordinances
forbid the ringing of bells, and so
time-honored custom cannot always

Recession after Sunday Service at Bethel Chapel

be observed as the shut-ins' comfort. Again, in some of our churches the bell in the tower is no longer tapped, but the organist gently taps a chime in the organ. This sounds pretty, and it reminds those who are present that "Our Father" is three in one, but the shut-in does not hear it.

Here, then, is an ancient church custom, singularly Lutheran, which, while not commanded in the Scriptures, nor even suggested, we may do well to continue, especially if our shut-ins are told of its significance. To them the taps will then mean a call to prayer, a confession that God is triune, that the shut-in is part of the communion of saints, that God is our dear Father (first tap), that in Him we have forgiveness of sins in His Son (second tap), and that all this is most certainly true as we speak the word "Amen" (third tap). May this fine custom continue among us!

E. C. ZIMMERMANN

Confirmation Class at Bethel Chapel on Palm Sunday
The Rev. Rudolph Prange is standing in the rear of the class, the Rev. Alvaro Carino at the extreme left

Prayer at Eventide

At eventide, O gracious God, I thank Thee
For joys and pleasures that were mine today.
As flower-scented breath of joyous springtime
Gives new delight to living things, so they,
My joys and pleasures, are my soul's refreshment.
Each gift of joy has come from Thee alone:
The joy of work, the joy of happy playtime,
The joy of knowing that I am Thine own.

Dear God, I've walked this day with sorrow also,
And I have felt its cruel flame burn deep
Into my soul. 'Twas not for me to murmur;
For sorrow, crushing pride, will ever keep
The spirit humble. But when further sorrow
Thou sendest, Great Refiner, hear this plea:
Let not the burning fires of affliction
Consume me. Hear me, as I call to Thee!

And so this day with all its joy and sorrow
Is gone away. Dear God, let me see
Tomorrow's brighter dawn; and let my walking
On pleasant pathway be; but if it be
A rough and thorny way I needs must travel,
Give strength and courage. — Grant me quiet sleep,
Its gentle touch upon mine eyelids resting.
Thine angels send their loving watch to keep.

St. Louis JOHN M. RUNGE

"Show Me Thy Glory"

Exodus 33:18

No man can see God's glory and live. But he can *hear* God's glory and live.

Moses asked God to show him His glory as a proof of His grace to sinning Israel. God told him: "My face shall not be seen." But He also said: "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee."

So the Lord placed Moses in a clift, held His hand over him, and passed by, saying: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

We cannot see God's glory while we are in the sinful flesh. But we can *hear* God's glory in the proclamation of "the glory of God in the face of Jesus Christ." "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Therefore Christians long to go to church — "to behold the beauty of the Lord."

And those who behold the glory of God by hearing and believing it on earth shall see it in heaven. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

G. M. KRACH

Are We Crusaders?

By BERNARD H. HEMMETER
Chicago, Ill.

Seventy disciples were returning to their Master from a preaching mission. He had commissioned them to heal the sick and to say unto them, "The Kingdom of God is come nigh unto you" (Luke 10:9). They were to expect their ministry to meet both with success and with failure. But they return with joy. Their report is one of surprising success, no note of disappointment. "Even the devils are subject unto us through Thy name." They rejoice, not because they have been received with open arms, not because their message has been accepted in faith, not even because they have been accounted worthy to be the messengers of Christ or because they feel the full blessedness of such a privilege — but because the devils obey them. They are masters of the devil.

Jesus corrects their faulty view, impressing upon them that their source of satisfaction is not to be found in their possession of power over the devil, but in their possession of grace which has delivered them from the devil's power. "In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

Temporal benefactions are important accompaniments of the Gospel ministry. Christ gave His disciples the authority to heal the sick. Spiritual powers are assured and given by Christ. "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." But to center attention there usually leads to the social gospel and to the ministry of the Law. We are apt to forget that Satan has been defeated by Christ in the wilderness and at Gethsemane and Calvary and in the Garden of the Tomb. "I beheld Satan as lightning fall from heaven." Though Satan still is powerful in the unbelieving world and continues to take advantage of Christian weakness, our real commission is to use Christ's power for the healing of the wounded world and the proclaiming of the kingdom of God.

The danger is that we may center our attention on the thought of beating the devil rather than on the healing of mankind. Such is the spirit of the crusader. He is a specialist, all too often centering his attention on certain devils whom he is determined to drive out. To one it may be the devil of alcoholism, to another, the devil of immorality, to a third, the devil of a particular political ideology. His satisfaction is to be found in attacking and conquering a particular evil, while overlooking the many other insidious ways in which Satan is attacking. His joy is in beating a particular devil.

At times Christians devote so much time and energy to opposing a particular evil in the Church that they lose their balance of judgment and become crusaders, too. We must learn to keep the proper focus. We are not to be blind to the evils of the world, including drunkenness, immorality, delinquencies. We are to contribute our Christian thinking to the problems of the community, the State, and the world at large. We are to be concerned about the sins which injure the Church of God. But the question must ever be — not, did we whip? — but, Are healing? To keep the proper fo we must ever return to our Sa not to rejoice over our triumphs, to be impressed with the assuranc our justification. Due to Jesus' triu over Satan, and to that alone, Sat power to accuse and condemn us been broken, and our names are inscribed in the Book of Life, wri in heaven. The Gospel of the ete love of God in Christ Jesus mus real to us. In order to proclaim sal tion successfully, we must live as sa people. Our words about eternal will ring true when we live as t who possess it. We can lead peopl the Father when we carry ourse as His regenerate children. God us grace to live among men no though our real satisfaction and jo found in beating the devil, but in knowledge that our names are wri in heaven.

"Wanted – More Teachers!"

By ED. A. KRAUSE

I

The Need

When the members of Synod's Placement Committee met in St. Louis this spring for the purpose of assigning the various calls for teacher candidates as well as the many requests for supply teachers to the limited number of male graduates from our two normal schools and to the female graduates and students respectively, they were asked to squeeze blood out of a turnip! On hand were 30 teacher candidates (male graduates), 3 of them having been graduated in previous years, for the 76 calls submitted; and 130 supply teachers (female graduates, male and female students, and theological students) for the 204 applications for such teachers! Approximately 118 calls and applications remained unsupplied. That figure, however, does not represent the complete picture of our teacher shortage. Many congregations did not submit their calls and applications to the Placement Committee through their District Presidents, and the officials of at least one large District discouraged their congregations from doing so because they knew it would be of no avail. Indeed, we are facing a very grave situation, due to a serious underproduction of regular male teachers. It has been estimated that our Church has need right now of between 300 and 400 regular male teachers. Unless several hundred congregations succeed in making other arrangements for the coming school year, many of them will have to curtail their program of Christian education, limit the enrollment in their parochial schools, deny countless numbers of children the blessings of a parochial school training; many will have to postpone their plans of opening a school; many will likely be forced to close their most efficient and effective agency of Christian education.

Synod's Resolutions

The tragedy looms even larger w we recall the far-reaching and signifi resolutions adopted by the Center Convention of our Church in Chicago July. In spite of an increasing appre tion of our parochial school system the resulting growth in teaching perso and enrollments, only 27.8 per cent of children of school age were enrolle our schools in 1945. Statistics clearly i cate this increasing appreciation of schools, showing a net gain of 17,512 p and 559 instructors in the past seven y Desiring to have that trend continued showing a commendable concern for children and for the future of our Ch Synod resolved in Chicago: "That we joice in, and thank the Lord for, the g ing interest in the parochial school the increased determination to provide agency for our children" and "That, a attainable objective for the next 25 y Synod adopt the goal of having 50% our school children in our schools." commendable and God-pleasing, we sure; but how shall we ever succee reaching that goal when we are not plying even the immediate needs teachers? We have the desire, we the means, we have the children; b we do not have the teachers! We more teachers, specifically more re male teachers — now, and for the fu

The Source of Supply

Where shall we find them? Who supply them? Whence shall we se teachers, that our children may re a parochial school training? — "Sy Yes, that's true; but be sure you un stand correctly just what is meant w you answer thus. Some congregation continually expecting, and asking, "Sy to do this or that, including also this m

oviding parochial school teachers, in ame spirit that some of our church bers are "letting George do it" when thing is to be done in the congrega- Yes, "Synod" must supply the ers for our schools; and that means the responsibility of every individual egation, large and small, to co- ite with every other congregation ted with The Lutheran Church — uri Synod in supplying the man- r and womanpower needed to staff chool faculties adequately. In a man- imilar to the co-operation of all our egations in supporting world-wide ons and bringing relief to war- stated countries, all our congregations privileged to fill our colleges and al schools with consecrated boys and who will eventually satisfy the acute for more teachers in our expanding l system. We make bold to say that ially those congregations should feel responsibility in this matter which for years and decades benefited by aithful services of our normal school ates. When a patient in need of a transfusion receives the necessary life fluid from the hospital's blood bank, he is expected to make arrangements for replenishing the hospital's supply for its future patients.

The Role of the Individual

And if our congregations, then certainly the individual members who make up our congregations are to feel privileged and obligated to provide students for River Forest and Seward and eventual teachers in our parochial schools. Here again, while it is the responsibility of every member of "Synod," especially are those members who have sons and daughters with the necessary gifts and talents for such specialized service in the Lord's kingdom to realize that God has given them something in trust, a stewardship, which they can fulfill by dedicating their sons and daughters to the Lord, specifically also as parochial school teachers. The immediate need may be for more teachers, and still more teachers; but the underlying need is for more parents who, like Hannah and her pious husband Elkanah (1 Samuel), will give their children from little on up unto the Lord.

Like the Lutheran Church"

By LUCILLE THIEME
Fort Wayne, Ind.

r several months I have been study- he doctrinal teachings and the customs, der of service, of our Church. fter finding they were founded on ture, I began comparing them with well-known and prominent church ings. The more thorough the search, nore firm the conviction came that Lutheran Church has been founded, preserved, on the Word of God in its ety rather than on just a few verses. his personal "survey" was approached an open mind. There was no preju- in favor of any one church body. And inly not the Lutheran, as I have a member of it a comparatively short

rst, and most important, is the doc- of "Justification by Faith." That le truth is stressed time and time in both the Old and New Testaments. can never gain God's favor or be ied through our own righteousness goodness), but only through the un- mable love and mercy of God Himself. ood works, love of the brethren, kind- charity, and any other attributes we lay claim to, are fruits of our faith. ompted by any other motive than the ng up of an overflowing heart be- e of love for Christ and His atoning , they are unacceptable to God.

econd, the question when to baptize studied. Does the individual have perience conversion before the Sacra- can bestow any benefits?

lthough it is true that several ac- ts record that belief preceded Baptism, it also tells of whole households being ized after one of the family had ac- d the Gospel preaching of Christ. It d be unusual if there were no chil- included who were too young to rstand. Therefore, as now, it would been the desire of the parents and of the child. Then, too, the rite of rcision instituted by God, as told in Old Testament, was to be performed he eighth day. This was to identify as a "child of God" and definitely es that a command is to be obeyed whether the benefits are visible to *us* or not.

The command "Go ye, therefore, and teach all nations, baptizing them" doesn't say the individuals have to feel the regenerating power of the Holy Spirit before they are allowed to be baptized. That follows teaching. "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the *promise* is unto *you* and *to your children.*"

And, finally, since there is no "Thou shalt not baptize until such and such a time," I prefer to be on the safe side of the issue with my family.

Therefore I accept the Lutheran teaching that all should be included in the Sacrament of Baptism, whether or not the individual understands and accepts the full benefit of the act at the time of performance.

Third, "What should the Sacrament of Holy Communion mean to us?" For several years I was taught that the bread and wine were but symbols of the body and blood of Christ. The Lutherans believe it *is* the body and blood of Christ — simply because Christ Himself said it was. His words were: "This is My body, and This is My blood." In His promise "Given and shed for you for the remission of sins," Christ has placed the forgiveness of sins *into* the Sacrament. *Knowing* that, our faith is strengthened.

Fourth, the custom of "announcing for Communion" had a strange sound to me when I first became a member. I like it now.

The very act of planning ahead or looking forward to anything takes it out of everyday routine. So, by being required to make known our intention to commune, it lifts the Sacrament itself out of the common up to the hallowed and reverent act that Christ would commend.

Not only that, but the handclasp and smile exchanged with our pastors at the time we meet with him to make our announcement is satisfaction enough to acclaim such a custom.

Then I like the common cup. It nourishes and sustains a unity and love of fellowship that, I feel, shines through in the record: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

I have no information on who began the use of the common cup, but do feel certain that that group thoroughly understood the commandment: "Love one another, as I have loved you." There's a foretaste of heaven contained in that command.

I wanted to write this just in case there should be some lifetime Lutherans who might be taking their heritage for granted. Having been on the outside until a few years ago, I felt a desire to point out a few facts that are especially appreciated by me.

As individual members of our respective churches, let's make it our own responsibility to "Go tell" so that our churches may be a light shining unto many, a city upon a hill which cannot be hid.

Let's make it a testimony and a witness to them that are without a Church, that they may be converted unto Christ and that many may come and with us receive the promised inheritance!

Student Relief Work in Germany

The Relief Office of the Lutheran Church—Missouri Synod, on December 22, 1947, passed a resolution which is now bearing great benefits among the students and youth of Germany.

Last year the World Council of Churches had undertaken a supplementary feeding program for students and faculty members at universities. The Missouri Synod was asked to participate in this endeavor and supply a quota of $20,000 ($5,000 each for four universities) towards a total program of $100,000. At that time it was recommended that, for the time being, $5,000 for supplementary student feeding at Heidelberg University be granted and that this food be purchased through the German *Hilfswerk*.

The program was immediately put into effect, and here is a letter written by Chaplain (Lt. Col.) Herman H. Heuer of the Missouri Synod, stationed at Stuttgart, which describes the official opening of the student feeding at Heidelberg University.

"Today I ate with the students at Heidelberg University as a guest of the Missouri Synod. That, I assure you, was a rare experience.

"The '*Studenten-Speisung*' was officially opened today, and there was a big celebration in recognition of the fact that the Missouri Synod had come to the rescue of the '*Studentenküche*,' which is under the direction of Student Pastor Wiegering.

"Upon arrival at Heidelberg we heard terms which sounded as though there would be a banquet. Certainly, the preparations for the event would do justice to a banquet. A lot of dignitaries had been invited and promised to attend. All in all it was to be a gala day.

"Shortly before noon Pastor Wiegering

and *'Stadtdekan'* Haus took us to the Student Kitchen. They were literally walking on the clouds not only because of the generous gift from the Missouri Synod, but also because they had recently gotten a new 100-liter soup kettle. Near the old historic Holy Cross Church at the Marketsquare we were shown the Student Kitchen. It's only a small room about 10 feet wide and 35 feet long. This is the dining room, into which sixty students can be crowded for one sitting. The kitchen is about half as large. These are the only rooms they can get for this activity. The place was neat, orderly, and inviting. On the door was a large plaque announcing the fact that this was sponsored by the Missouri Synod.

"Before long the students, sixty strong, arrived. There was also *Dekan* R. Hupfeld, dean of the Theological Faculty, the representative of the *Bürgermeister,* Dr. Wolfgang Kunkel, the rector of the University, and a number of other important persons. After a blessing, sung by a group of students, Dr. Hupfeld made the main address, in which he expressed the appreciation of all concerned to those who made these meals possible. He told me: 'I'm asking you to do the impossible when I ask you to tell your people, our fellow Christians, how grateful we are to them and how indebted we are.' Rector Kunkel, Pastor Wiegering, and the student representatives voiced similar sentiments.

"And the banquet? Yes, it was a real banquet for them. The student sitting next to me remarked: 'Such a good meal I haven't had for months.' And here's the menu: A thick soup, 'Dampfnudeln,' and a sweet sauce.

"On the wall of the dining room was a large sign *'Der Mensch lebt nicht vom Brot allein'* (man does not live by bread alone). The truth of this statement is plainly evident from the spirit which prevailed among the sixty who were crowded into this small dining room.

"With two groups of sixty students coming each day, and each student coming three times a week, the 50,000 meals provided by this grant will last a considerable time. These 240 students will not forget what is being done for them.

"Included in the group of 240 who are benefiting by these meals are a group of fifty of the neediest students at the University who are not members of the *'Studentengemeinde.'* They have been taken in because of the desperate condition of their health and strength. To provide for them, it means that fifty members of the *Studentengemeinde* have to deny themselves a place at the tables. This, I can assure you, is not easy.

"I wish that a group of members from our congregations might have been there and crowded around the tables as did those of us who were present in order that they might have had the experience which I had. I'm sure that they would have realized anew why the Lord loves a cheerful giver and why it is far more blessed to give than to receive.

"It was a big day for the student congregation today. They thought they would have to close their *'Studentenküche'* because they had no more food. Instead, they can now look forward to a 'bountiful' noonday meal for the rest of the semester because of the generosity and kindnesses of Christian friends across the sea."

E. W. G.

An Appreciation of Dr. Henry F. A. Stein

On Monday, May 10, 1948, Dr. Henry F. A. Stein fell asleep in Jesus. In summoning the soul of our esteemed colleague, teacher, and friend to Himself in heaven, the Lord brought to an end a long and rich life. His God-given talents were invested in the development and growth of sound Lutheranism in the East and throughout our Synod. He was a member of the faculty of our eastern Concordia for more than 50 years, always concerned with the proper training of the young men who were preparing themselves for the holy ministry.

Doctor Stein was born on August 29, 1867, in Baltimore, Md. He attended Concordia College, Fort Wayne, and Concordia Seminary, St. Louis. His first two years in the ministry were devoted to congregational activities in Connecticut and Massachusetts. In 1892 he accepted a call to the faculty of our eastern school in New York City. Since then he has served without interruption an institution which had to undergo many physical changes. He was a scholar of no mean ability, having received that recognition from New York University, which granted him the degree of Doctor of Philosophy. His special field of study lay in the classics, but his achievements he humbly dedicated to the service of his Savior. The life of this Christian teacher and minister was exemplary, a sure testimony of the faith and hope that was in him. He is survived by his widow, Mrs. Elizabeth Stein, and two sisters.

Two services were held, one for the members of the faculty and student body on Wednesday morning, May 12, in which Prof. L. Heinrichsmeyer, a long-time associate of the departed, officiated. The undersigned delivered the address. In the evening of the same day another service was held for the pastors, alumni, and friends. The Rev. Howard Halter, Dr. Stein's pastor, and the undersigned officiated, and the Rev. H. J. Rippe, President of the Atlantic District, delivered the sermon.

God's promises of eternal peace and salvation have been fulfilled in this faithful servant of Christ. We who are still on earth must keep these promises before us until we come into their complete fulfillment.

ARTHUR J. DOEGE

An Evaluation of "Reaching from Heaven"

On May 16 at 8:15 P.M., over the American Broadcasting Company, on a coast-to-coast hookup, Jimmy Fidler, noted commentator, made this interesting remark about Synod's latest motion picture film, "Reaching from Heaven."

"On many occasions I've pointed out to the film industry the vast audience that stands ready to welcome religious movies and the dire need for such films today. Lately, I've been encouraged in my p paign for greater decency on the sc for there's been an improvement in entertainment quality of pictures, and sure I've detected a better moral Certainly, the industry's decision to glamorizing notorious gangsters is a in the right direction. Now, I call attention of producers to the movie-m ing accomplishments of the Luth Church which has been producing m pictures since 1937. These films customarily featured semiprofessional and have unfailingly delivered good, messages. One of these church pro tions, titled "Reaching from Heaven," been shown, to date, almost exclus in churches. But it is so entertainin fresh, and so beneficent that it may be distributed by a major film compan theaters all over the country. "Reac from Heaven" is not what Hollyw would call a "Colossal" picture. It less than $100,000 and runs for little than one hour. But it's so wholesome has met with such enthusiastic praise it should be seen by every produce Hollywood. Any producer who can this picture and not be deeply impre must indeed be a very calloused indivi In fact, I think that after Hollyw higher-ups have seen it, many of may get the feeling that I got, a fe that the world is crying for many movies today. Then, perhaps, some o movie makers may draw closer to churches and receive first-hand a about the many religious stories sui for filming that may be had for the as Any producer should find it heart-w ing as well as profitable to make m that will acquaint young America God rather than movies that sat young minds with crime, sex, and im rality."

Mobilization for Prayer

In March the President addresse joint session of the Senate and the H of Representatives. He recommended versal military training, and reinst the selective service draft until quot the various defense branches are Thus Mr. Truman indicated the u tainty and instability of modern While we progress scientifically and the standard of living, we are at the time reverting to the fearful uncerta of uncivilized clan life. Former peace timists are now become disciples of

An analysis of the present situati the world must impress even the untra mind of man's inability to create maintain enduring peace. The Chri mind, however, recognizes the one s which the world stubbornly refuse accept as the source of peace. It is in Christ. Christ alone can offer a sol to all problems, also to the present The Christian Church recognizes and ships Him and trusts in Him. Ought the Church therefore in this latest mobilize for prayer as never before? effectual fervent prayer of a righteous availeth much." The fervent praye millions will accomplish still more. our congregations and our indivi Christians pray God in Christ to hel lest we in our folly destroy ourse Mobilizing for prayer today may elim the necessity of mobilizing for wa tomorrow.

CARL W. SCHRADE

AMONG OUR CHURCHES and SCHOOLS

cation at Le Mars, Iowa

a May 2 Grace Lutheran Church dedicated to the service of God. nembers had been worshiping in d hotel annex, some twenty years sed as a billiard parlor. Organ- in this Iowa town of people less than six ago, with a member- of ten voters, thirty- communicants, and -five souls, the con- tion now numbers y-one voters, 121 com- cants, and 190 souls. Sunday school has in- ed from seven to sixty- pupils.

ne new church is 87 ong, 30 feet wide, and et high, with a seating ity for 235 people. It brick, tile, and stone ruction. The floors are of re-in- d concrete, covered with a lively rn of asphalt tile. All furnishings f solid oak. The chancel furni- (altar, pulpit, lectern, and Com- on rail) was made by a member e congregation. The total cost 48,000. HARRY H. MEYER

ew Church oplar Bluff, Mo.

ne stone chapel of Zion Congrega- at Poplar Bluff, Mo., was dedicated 2, 1947. Up to the time that the church was built, the congregation, ssion station of the Western Dis- for over fifty years, had worshiped small frame building.

October, 1946, construction of the building was begun on a plot of nd which the congregation had ased and which affords ample for outdoor social functions, a future parsonage, and a subsequent school and play yard. The style of the church is reminiscent of English countryside parish churches. Mr. Theo. Steinmeyer was the architect.

The over-all dimensions of the building are 75×59 feet. The exterior walls are of native sandstone. The full basement with large windows provides room for a large auditorium, a large Sunday school room, and a well-equipped kitchen.

Grace Church, Le Mars, Iowa

The congregation numbers 130 communicants. The per-capita gifts for the Kingdom in 1947 were in excess of $95, but it was a substantial loan from Church Extension Funds which enabled the congregation to build a $50,000 church. However, by the time the building was completed, the congregation had already raised $27,000 towards this sum. E. C. PETERSON

Chancel of Zion Church, Poplar Bluff, Mo.

Letters from Readers

DALLMANN ATTENDS MEETING OF EVANGELICALS

The National Association of Evangelicals met May 3—6 in the Congress Hotel at Chicago. On Tuesday, President R. L. Decker spoke on "Christians and the Faith for Freedom." He held there can be no freedom without true religion and traced our Constitution adopted at Philadelphia to the German Reformation of Martin Luther.

The Report on Education showed a revival. A pastor sold his wrist watch and auto and mortgaged his house to start a Christian day school.

A lady gave up a $3,500 position to teach in a Christian day school for $1,800.

A woman could not get her church to act, and so she began to act. She started a Christian day school in her dining room and is teaching it herself, without rent or salary.

The Champaign decision was deeply deplored. It was reported with joy that England has compulsory religious education. WM. DALLMANN

GREETINGS

THE LUTHERAN WITNESS is a unique, exemplary witness of Jesus Christ, our Savior. "And ye also shall bear witness." John 15:27.

Bloomfield, Nebr. A. OLLENBURG

The WITNESS of May 18 was an unusually good number of a periodical usually good: (1) Dr. Fritz on "Religion in Public Schools," (2) Sommerfeld, "Marriage Is Not for Children," (3) Thank you, Pastor Kettner, for telling the people to turn off the radio when the pastor calls.

Denver, Colo. CARL A. GIESELER

I wish to compliment Mr. John H. C. Fritz on his splendid and helpful article "Shall Religion Be Taught in Our Public Schools?" recently published. As a teacher in the public schools for many years — and also a member of the Lutheran Church, Mo. Synod — I can conscientiously continue to do what I have always thought was the acceptable thing to do. He has explained very simply what we *should* have known anyway.

(MRS.) LUCILLE DREPS

OUR BIBLE CLASS MATERIAL IN NEW ZEALAND

The *Annotated Pocket New Testament* published by the Walther League is very valuable for a Bible student.

Taihape, New Zealand G. JURGENS

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, R. 1, Ray, Ind.

The Rev. Oscar Frederick Engelbrecht, (d. April 21, 1948) son of the Rev. Herman Engelbrecht, Sr., and Fredericka, nee Keck, was born on May 23, 1889, in Chicago, Ill. He attended St. Matthew's Parochial School, Chicago, Concordia College, Milwaukee, and Concordia Seminary, St. Louis, from which he graduated June 14, 1910. His first call was to Old Trinity, St. Louis, where he served as assistant to the Rev. Arthur Hanser. In this church he was ordained to the office of the holy ministry by his father on Aug. 14, 1910. Illness led to his resignation from this position. In October, 1911, he became pastor of the Gleason parish in Wisconsin, where he remained for six years, serving four congregations and preaching places in six townships. In December, 1917, he accepted a call to Our Redeemer Church of Lincoln, Nebr. In April, 1920, he was inducted into the pastorate of Luther Memorial Chapel of Shorewood, Wis. He served this congregation until January, 1947, when illness compelled his resignation. Service to the Church beyond his parish included the presentation of a doctrinal treatise on "The Activities of a Lutheran Pastor," read before two District conventions. For many years he served as a member of Synod's Lodge Committee. As a member of this committee he addressed the student body of Concordia Seminary, of the Concordia Teachers College at River Forest, wrote articles for the *Walther League Messenger* and the *Christian Cynosure*, and carried

on a voluminous correspondence in matters pertaining to the lodge. From the year 1929, when he suffered a severe attack of bronchial asthma, his work was done under a severe handicap. Following surgery on Dec. 31, 1947, he became steadily weaker until his death on April 21. Christian burial service was held in Faith Lutheran Church, Los Angeles, April 24, with interment following at Inglewood Park Cemetery. Here in the presence of a large assembly the undersigned preached on Rom. 8:33-39. Pallbearers were: the Revs. E. G. A. Wachholz, H. A. Feiertag, George Steinbeck, Walter Niermann, Herbert Borchers, and Mr. H. Vogel, a former member of Luther Memorial Church.

On May 2, 1917, he married Lily Vedessem, who faithfully stood at his side until the end. Four sisters survive him.

C. W. BERNER

The Rev. Robert J. Smukal (d. April 23, 1948), born Sept. 21, 1861, in Pomerania, Germany, a son of Gustav Smukal and his wife Christina, nee Wobrock, was graduated from Concordia Seminary, Springfield, in 1883.

His first charge was Iron Mountain and Pilot Knob, Mo., where he served five years. He then followed a call to Detroit, Mich., organized Bethany Church, and was its pastor for fifty years. Under his sound and faithful leadership a small mission grew into a large and flourishing congregation.

The departed was also instrumental in the founding of Concordia, St. Mark's, and Peace churches in Detroit, and of the Old Folks' Home at Monroe, Mich., whose president he was for twenty-five years.

He was united in marriage with Laura Triebe, who preceded him in death by ten years. To this union were born seven children, three of whom entered the ministry: the Revs. G. H. Smukal of Los Angeles, Calif., Ewald Smukal of Wisconsin Dells, Wis., and Adolf Smukal, his father's one-time assistant, who died in 1928.

Surviving are three sons, two daughters, one sister, and fourteen grandchildren.

Funeral services were held in Bethany Church, Detroit, on April 27. The undersigned officiated, preaching on 1 Cor. 2:2. Vice-President H. Fehner spoke in behalf of the Michigan District, the Revs. G. Krach in behalf of the Detroit Pastoral Conference, P. Gold in behalf of the Old Folks' Home, and H. Wacker in behalf of the Institute for the Deaf. His body was laid to rest in Forest Lawn Cemetery at Detroit. OSWALD RIESS

Teacher Oscar W. Schultz (died May 1, 1948) was born March 9, 1908, at Oak Glen, Ill., the son of Mr. and Mrs. John F. Schultz, now of Dolton, Ill. He attended Concordia Teachers College at River Forest, graduating in 1928. He taught at St. Paul's School, Ottawa, Ontario, Can., 1928 to 1941; St. John's School, Chicago, 1941 to 1944; and St. Paul's School, Chicago, 1944 to 1947. Last fall he began his duties as teacher in St. James' School, Shawano, Wis. After three months of teaching he began to have throat trouble, which later was diagnosed as cancer of the pharynx. On July 20, 1929, he married Eleanor Brutlag at Buckley, Ill. To this union four daughters were born, all of whom, with his wife, his parents, one brother, and two sisters, survive him. Funeral services were held in St. James' Church on May 4, with both of his pastors officiating. The Rev. W. A. Uttech spoke on Ps. 31: 14-15a, and the Rev. K. R. Going served as liturgist. The following day services were conducted at the Bachman Funeral Home, Chicago, with his former pastor, the Rev. W. J. Kemnitz, speaking on the theme: "Where I am, there shall also My servant be." The undersigned, as representative of St. James' Congregation, spoke briefly on Rom. 8:28 and officiated at the grave. Interment was made in the cemetery at Oak Glen, Ill. K. R. GOING

Teacher J. W. Feiertag (d. May 2, 1948), born Dec. 15, 1872, at Aurora, Ill., son of the Rev. John Feiertag. After his confirmation in 1887 he attended Concordia Teachers' College, Addison, Ill., graduating in 1894. He served St. John's School, Elgin, Ill., 1894—1906; Zion School, Marengo, Ill., 1906—1923; and St. Paul's School, Aurora, Ill., 1923—1946.

He married Sophia Fruechtenicht on June 26, 1898, who preceded him in death on Feb. 25, 1946.

After almost 52 years of service he was forced because of ill health to retire in the spring of 1946. He is survived by a son, a daughter, five grandchildren, three brothers, and three sisters. The burial took place on May 5. His pastor, the Rev. W. G. Stollmann, officiated. CORR.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Meet Yourself in the Bible. By Roy L. Laurin. 5½×8, 282 pages. Van Kampen Press, 542 S. Dearborn St., Chicago 5, Ill. $2.50.

This book contains short biographical sketches of twenty-eight men and women who play prominent roles in the Old and New Testaments. The series of character studies describes the many experiences that these Biblical personages had, tells how these men and women of God were enabled to face the various problems that arose in their lives, and offers pertinent applications to present-day situations. Written in choice language and readable style, this book offers a fund of information and instruction that can be read with much profit. CURTIS C. STEPHAN

Study Leaflets: Harriet Beecher Stowe; The History of Bread; Monica, the Mother of Augustine. By the Literature Committee of the Lutheran Woman's League, 3558 S. Jefferson Ave., St. Louis 18, Mo. Price, each, 10 cents.

Continuing the valuable series of study leaflets published by the Lutheran Woman's League at St. Louis for the use of ladies' aid societies, with three valuable numbers indicated by titles above. Each consists of three mimeographed sheets. Program committees of our ladies' aid societies should look into this. G.

Music

Reviewed by Walter Buszin

Wilhelm Friedemann Bach — Com Works for Organ. Edited b Power Biggs. $2.75.

The majority of the works in this cellent collection have thus far been a able in European editions only. Pa ularly we Lutherans should appre the fact that Mr. Biggs has made the positions of this highly talented so Johann Sebastian Bach available i American edition. The collection incl three fugues and seven chorale prel The chorale preludes are more simple the fugues. We recommend this colle most heartily to our organists.

Choral Preludes for Organ (No. 65). lected and edited by Dr. Robe Bedell. $1.25.

We marvel at the low price of this lection, which includes 63 chorale pre by J. S. Bach, Buttstedt, Buxteh Kellner, Kuhnau, Schedit, Schilling, Streicher. Only the last two, both posers of the 19th century, are not m composers of the 17th and 18th centu Schilling and Streicher are as yet unkn in our circles; the influence of Reg quite apparent in several of Schill compositions. — The very fact that volume is part of the *Everybody's Fav Series* should call the attention of organists to the fact that they are tragi out of step with developments in the world today if they do not make dili use of our own Lutheran chorale prel particularly in the Lutheran servic worship. A large number of our orga still play music in our church ser which has nothing whatever to do Christian worship and which is pu secular and at times even frivolou character.

Four Pieces for the Organ (20657— By Eric De Lamarter. Price for set, $1.75.

This is concert music, not wo music. It is very well written, but n of it is more clever than worth while.

Fantasy on the Hymn Tune "Hano (P2541). By Edward G. Mead. 7

Since this composition is rather diffi we urge only our more advanced ganists to acquaint themselves wit We are acquainted with one or two effective hymn preludes written by Mead.

Early Spanish Organ Music (41526). lected, transcribed, and edited Joseph Muset. $2.50.

This excellent collection illustrates aptly why the history of music rec that Spain produced some of the f organ music written in the 16th, 17th, 18th centuries. True, this music written largely for Roman Catholic ship services; this accounts for the that it is by no means trivial and p since such music would hardly fit into liturgical mass. The very manner in w it was written shows that the Spa masters of those centuries knew how uine organ music should be written.

ention must be made of the fact oseph Muset, the editor of this vol- and organist at the Cathedral of ona, is eminently well qualified to high-grade collection of this kind.

Elevations for Organ on Modal hemes (8323). By Dom Paul Be- oit. $2.00.

ese Elevations have been based on s Sanctus themes from the Roman al. Some themes are taken directly Gregorian plainchant, others are d to the plainchant in mode only. f the best collections of music based y on Gregorian we have thus far ned. Fifty compositions of varying s of difficulty.

Musical Heritage of the Church. Valparaiso Church Music Series, No. 3. dited by Theodore Hoelty-Nickel.

examination of this volume of 147 will soon convince even the most cal reader that Valparaiso Univer- making substantial contributions to erature of our Church. Libraries niversities in all parts of our land king note of this series, edited so y by Prof. Theo. Hoelty-Nickel, and rchasing copies for the use of those sted in the great music of the ian Church. The present issue con- particularly a lengthy and thought- king article on "The Chorale in the f the Child," written by Prof. Oliver pprecht of our Concordia College of ukee. Other contributions included volume are: "Opening Address," f. Nickel; "The Principles of Proper h Music" (Sermon), by the Rev. A. nnicke; "Johann Walther, Composer, r, and Luther's Musical Consultant," lter E. Buszin; "Problems in Church Construction," by Paul Bunjes; Organ in Worship, with Emphasis e Chorale," by Paul Rosel; "The m." WALTER E. BUSZIN

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

PASTORS

lled:

J. W. A., in Trinity Congregation, Mc- nd, Kans., by W. T. Goehring, Pentecost May 16.

Victor, in Our Father's Congregation, aukee, Wis., by Victor Bartling, Pente- Sun., May 16.

A., in St. Paul's Congregation, Readlyn, by M. F. Scheel, Pentecost Sun., 16.

ng, J. George, in Trinity Congregation, ield, Calif., by August Hansen, Pentecost May 16.

nn, L. O., in St. Paul's Congregation, ilton, Tex., by Robert P. Nerger, Exaudi May 9.

Woodrow W., in Christ Congregation, lins, Wyo., by Elmer O. Luessenhop, Pen- t Sun., May 16.

Norman M., in Grace Congregation, s, Kans., by O. A. Bohnert, Exaudi Sun., 9.

sen, Gordon R., in Grace Congregation, entro, Calif., by E. C. J. Boxdorfer, Pen- t Sun., May 16.

Joseph, in the parish at Moses Lake and len, Wash., by Benj. W. Schuldheisz, di Sun., May 9.

Rowland A., in Immanuel Congregation, a Fe, N. Mex., by Walter Geihsler, Ex- Sun., May 9.

Mundinger, William, in Zion Congregation, Petersville, St. Paul's Congregation, Pettibone, and St. Paul's Congregation, Woodworth, N. Dak., by W. A. Brockopp, Pentecost Sun., May 16.

Nitz, Arthur C., in St. Paulus Congregation, San Francisco, Calif., by Gustav Kirchner, Rogate Sun., May 2.

Obenhaus, G. W., in Grace Congregation, Marlin, Tex., by M. J. Prifogle, Pentecost Sun., May 16.

Oltroge, August L., in First Immanuel Congregation, Chicago, Ill., by W. Gahl, Pentecost Sun., May 16.

Press, Gottfried G., in St. John's Congregation, West Branch, and in St. John's, Houghton Lake, Mich., by E. F. Hutfilz, Pentecost Sun., May 16.

Westendorf, John, in Trinity Congregation, Rupert, Idaho, by R. C. Muhly, Cantate Sun., April 25.

Zeeb, Otto, in St. Peter's Congregation, Forestville, Wis., by Theo. Baganz, Sept. Sun., Jan. 25.

TEACHER

Saeger, L. W., in Our Redeemer Congregation, Wauwatosa, Wis., by G. R. Brueggemann, 15. Sun. p. Trin., Sept. 14, 1947.

Dedications

Cornelius, Oreg. The new pipe organ of St. Peter's Congregation (O. H. Moeller), Cantate Sun., April 25.

Hopewell, Va. The new parsonage of Nazareth Congregation (Frank G. Koehler), Cantate Sun., April 25.

Idaho Falls, Idaho. The new organ of St. John's Congregation (W. H. Rist), Exaudi Sun., May 9.

Kaukauna, Wis. The remodeled chapel of Bethany Congregation (Robert L. Rock), Rogate Sun., May 2.

Le Mars, Iowa. The new church of Grace Congregation (H. H. Meyer), Rogate Sun., May 2.

Saratoga Springs, N. Y. The new pipe organ of St. Paul's Congregation (Theo. A. Schulze), Rogate Sun., May 2.

St. Johns, Mich. The new pipe organ of St. Peter's Congregation (H. C. Kaas), Pentecost Sun., May 16.

Sunnyside, Wash. The new parish hall of Calvary Congregation (H. C. Streufert), Laet. Sun., March 7.

Tyler, Tex. The new Educational Building of Trinity Congregation (D. D. Dautenhahn), Cantate Sun., April 25.

Woodstock, Ill. The new pipe organ of St. John's Congregation (H. L. Pfotenhauer), Rogate Sun., May 2.

Cornerstone Laying

Adair, Okla. Bethlehem Congregation (Arthur Pape) for a new church, Pentecost Sun., May 16.

Muskegon, Mich. Our Redeemer Congregation (Harold A. Iben) for a new chapel auditorium and school, Exaudi Sun., May 9.

Porterville, Calif. First Congregation (E. P. Leising) for the first unit of the new church, Pentecost Sun., May 16.

Pratt, Kans. Our Savior Congregation (A. C. Schroeder) for a new church, Trinity Sun., May 23.

Anniversary

Glidden, Iowa. Peace Congregation (M. Jung) the 50th, Pentecost Sun., May 16.

Announcements

Rev. Edward R. Williams, Westerly, R. I., formerly serving Presbyterian parishes in West Virginia, has applied for membership in Synod. — H. J. RIPPE, *President of the Atlantic District.*

Pastor Tr. H. Rehwaldt has been appointed Visitor of the third Circuit of the Yellow Bank Conference for the unexpired term of Rev. John Zimmermann, who has accepted a call into another District. — ROBT. G. HEYNE, *President, Minnesota District.*

Election Result

Rev. Martin W. Strasen of Milwaukee, Wis., was elected to the professorship at Concordia Seminary, Porto Alegre, Brazil, to teach Exegetics and other theological disciplines. — Porto Alegre, May 10, 1948. C. H. WARTH, *Secretary*, BOARD OF CONTROL.

Available

One hundred *Ev. Luth. Hymn-Books*, complete word edition (1927), in excellent condition, offered to anyone who will pay transportation charges. — TRINITY LUTHERAN CHURCH, Hampshire, Ill.

Zion Ev. Luth. Church, Litchfield, Ill., is offering for sale *a church bell* 30 in. wide at bottom, 22 in. high, height, over all, 33 in., manufactured by David Caughlan, St. Louis. This bell is at least 50 years old and in good condition. Price, $75 f. o. b. Litchfield.

Wanted

Berea Mission is looking for a motor-driven *organ*. Any congregation disposing of an organ please contact REV. NORMAN BRANDT, 5192 31st St., Detroit 10, Mich.

Augustana Hospital, Chicago, is seeking an experienced and qualified *Director of Nursing*, preferably Lutheran. Address applications to E. I. ERICKSON, *Supt.*, 411 W. Dickens Ave., Chicago 14, Ill.

Changes of Address

Pastors

Baker, E. C., Central State Colony, Fort Harrison, Ind.
Beyer, J. A. C., 1211 Ashland Ave., Columbus 12, Ohio
Bloedel, Theo., *em.*, 1719 Irving Ave., N., Minneapolis 11, Minn.
Brookfield, Wallace M., Box 236, San Bruno, Calif.
Bruening, George, 1200 Osage St., Augusta, Kans.
Frenzel, Charles, 303 W. Court St., Marion, N. C.
Georg, Howard, 1633 Oakland St., Fort Wayne, Ind.
Goehring, J. G., 1126 Ohio St., Fairfield, Calif.
Hattstaedt, Prof. Ed., 3236 W. McKinley Blvd., Milwaukee, Wis.
Huber, Louis, 1377 Brockley, Lakewood, Ohio
Krieger, W. Harry, 438 Seventh St., Traverse City, Mich.
List, Chaplain Hugo K., Chanute Air Force Base, Rantoul, Ill.
Mann, Jos., 730 Cascade St., Moses Lake, Wash.
Meyer, Edward, 800 Franklin Ave., Spooner, Wis.
Miller, H. Earl, Nagercoil, Travancore, India
Muhly, Lester E., R. 2, Cornelius, Oreg.
Nagler, R. H., R. 2, Charter Oak, Iowa
Pooker, O. H., 1441 South 33d St., Kansas City 3, Kans.
Schlecht, H. M., 632 W. Main St., Turlock, Calif.
Schroth, Rudolf, 3236 W. McKinley Blvd., Milwaukee, Wis.
Stelzer, Wilbert, 716 Chelsea St., Houston, Tex.
Sylvester, H., 6838 Bradley, St. Louis 9, Mo.
Widiger, Normand J., Box 6124, University, Ala.

Teachers

Bueter, A. L., 900 Third St., Merrill, Wis.
Kuhlman, Alvin J., 3034 N. 40th St., Milwaukee 10, Wis.
Menges, Albert C., 2933 Grove St., Berkeley 3, Calif.

THE LUTHERAN WITNESS

Official Organ of The Lutheran Church — Missouri Synod

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The following books, carefully selected by the Young People's Literature Board of Synod, are books that you can safely place into the hands of your growing children. The books cover a wide range of interests and are so fascinating and entertaining — and instructive — that children will delight in reading them.

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